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Folklore Motive From The Novel-Myth Of Askar Altay Named "Novella Of Altay"

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Abstract

We have considered the transfer of folklore motive of novel-myth of Askar Altay named "Novella of Altay". Main issues of this work - made a great contribution to the new mifologizm which is said, written at this time. The main battle scene of the work takes place between a hunter who is in love with a beautiful woman and a bear. At this time, it is observed that the writer on the basis of Kazakh folklore used for the purpose of its creation legends, tales about the history of the marriage of the girl and the bear. In the work of author, the bear's feeling and its fancy to girl whose named Bulabike are told. It means that the myths in the ancient oral literature are remaked and they are given to present kazakh prose. The author also wrote in his composition about the kazakh witch who was able to dominate the spirits and evils by describing it with art details. He also indicated that the witch Dolai was a predictor. Also, it is possible to prove this fact in the novel-myth when the witch had felt the death of Ular and his love a day before. In conclusion, there is no doubt that the novel-myth of Askar Altay named "Novella of Altay" contributed on the development of tradition and innovation, and this novel-myth is considered as a valuable composition which doesn't only reminds the mythical tales, also that enables the present proses to enhance absolutely.

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1. Introduction

Askar Altay is the writer who made a great contribution to modern kazakh literary science with new ideas. It is not a simple usage of the term of novel-myth that is related to the genre of composition "Novella of Altay" which had been written in the basis of new mifologizm, because in this work, the Kazakh nation's totemic, shamanic myths had been used and the believes of kazakh people about three staged world are widely shown.

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The concept of plot is known from the story about how the hunter named Ular explained the reason to Bulabike why the animal tried to touch her saying: «A human also looks like a bear, «A bear was appeared from human» say the old people. Everything is possible. The bear chased you because of not to eat, he just liked you considering as a human... Such similar situations had been happened before that. There is a myth about how the bear took the people with it hiding him in the cave and adopted him as a brute by licking his shoulder, isn't there?» (Novel, 2001.18).

The writer shows that the fairytale or myth about the marriage between the bear and the human which we inherited from people is the totemic myth. It is possible to notice from the speech of hunter Ular about how the people believed to these myths in ancient time. Moreover, nobody can't deny the facts of our life, that a wolf, a bear and other animals had been stolen the children or women. During the acquaintance with given composition, we can met exactly the similar features between bear and human in body structure and daily acts of surviving. In accordance with the ancient people's point of view, the most animals were the humans. For instance, academician Kaskabasov pointed out, that there are many reasons in archaic myths about how the people became wildcat, gopher and woodchuck. (Kaskabasov, 2008.18). But, in the chapter «The creation of animals and plants» of the scientist Toishanuly's research work which was devoted to the comparison of turk-kazakh mythologies, it is possible to notice the explanations about how the people became cuckoo, seagull, vulture, owl, stool pigeon, beaver, woodchuck. (Toysanuly, 2009.18)

In folk myths, it was written that usually, the humans who were born by the relation of animals have the special abilities than others. But, in his novel, Altay describes how the hunter came to help on time and saved the girl's life from the bear's cruelty. Afterwards, the bear's aspiration to girl is described in the plot of novel. But, Ular hunter who took the girl's attention to love him had to leave her because of cradle matchmaking. The competition between bear and hunter was started. In this struggle, the differences between human and animal, the meaning of natural phenomenon's relationship are clearly shown. During the development of compositions, the main concept is to consider the human and nature as spiritual relation between the representatives of three phased world. We can notice it by analyzing the relation of composition's characters to those who were a reason of their born. It is possible to notice from the words of the writer that the Ular hunter's sad situation was when he couldn't bury his parents and his father has been lost for five years without news. The author wrote: «The feeling which made him sad was the death of parents, and he couldn't bury them, he couldn't cry» (Novel, 2001.50).

The author describes the point of view that has been set on people's mind through the internal monologue of Ular: The thought «Every people is expected by death» has appeared on my mind. May be other thought gave me a sign. Yes, that is right that every people are expected by death. It is possible to live alone, but it is terrible to leave this world without relatives or friends... Because your soul will be restless, and your body remains not buried. The restless soul means that it is a lack of any memorial prayer from your own son, and unburied body means that your body wasn't washed and put in the ground. Even the can't adopt the soul without commemoration, also, even black ground can't adopt the body without burial. Save yourself from being dead alone! If you were born as human, be able to die as human: The human needs a natural death. But not everyone fated to get the natural death. If it was true, his parents would've been fated to get it...But they weren't fated by God. All is God's affair» (Novel, 2001.75).

In his article «The remnants of shamanism in Kazakhs», Ualikhanov explained how it is important ceremony to bury the dead people, saying «People attributed the sky, the sun and moon power over themselves, the impact of which can not be denied, but the influence of this effect on him in this world from birth to death. He could have been born under the special protection of nature - miraculously and die from anger, but after the death of the power of nature to him stopped, he became arvahom, ongon, god free. Well-being of it in the world depended on relatives performed rituals of commemoration. If the funeral were normal, he was calm and patronized all relatives, not that he became an enemy and harmful» (Valihanov, 1961.472).

Thus, the people thought that the death is a process of moving from one life to another. Academician Kaskabasov explained it referring: The meanings "alive" and "dead" are not divided. According to the initial stage of mythical

consciousness, the unity of alive and dead, their full identity have born the idea that the life would be forever. Nothing can be lost without news. The death is the return to initial life. It is possible to notice the concept of the meaning "a man was died" in the roots of the Kazakh word "he's left our life", "he's gone out from life". The death is also life, but it's other life. It has been considered that the human wasn't died, he just moved to the other life, he returned back to his initial life. »(Kaskabasov, 2008.472).

Ular was very upset that he couldn't send his parents to another world, but his opponent the bear Aikonyr hadn't this feeling. Its mother she-bear killed wolf's cubs because of her teddy-bear Aikonyr and was killed by the attack of wolf which wanted to revenge its cubs. The writer described the feeling of Aikonyr which climbed to the top of tree when its mother was in trouble and was going to be killed by wolf and she-wolf, he wrote: "The teddy-bear hugged the branch of the pine-tree, was a witness of that horror situation and it was looking over that with scare and interest".(Novel, 2001 , 88)

After the mother's death, Aikonyr's action is too disgusting. The writer explains that: "When the black teddy-bear lost her mother, eventually, he attacked her mother...It had been fed by mother's meat for a week struggling with crows. After that, he cleaned its mouth from the blood. It became bloodthirsty eating its mother's meat".(Novel, 2001.89) It was described in the novel-myth how the both wolves yearned their cubs and showed the contrary temper: «*At that night, the black teddy-bear attempted to sleep, but the sad and loud voices of both wolves disturbed it.* They didn't let it to get down and to sleep. Sorrowful wolf didn't move from the bear. He hadn't even fed. Only blue she-wolf went to wolf's hole twice time where they had their cubs and came back. They raised up when the dawn was began to appear». (Novel, 2001.89).

2. Conclusion

That's why, the main difference of people from the animal is that they are not interested in fulfilling his duty to those who gave birth to their which are considered as a last soul owner in the nature. And it is obviously that there is no value of human life breaking the connection with their loved one. Ular who went missing the father, the mother was the victim of a bear and was not satisfied by the carefree life of relatives of the mother returns at home. The writer depicts the feelings which force hand the hunter to do so: « By coming may, accomplishing the litter, Kalmyk who went to the side of the Altai couldn't be in a good relationship with the village. He has missed the Altai so much as when he met early crawls of ruddy modagay under the hem, his chest was pinned and eyes gave the way to tears.

Descended on sumyltyk, leaned sniffing modagay, calmed the accumulated satisfaction which was filled during the winter... sorcerer Dolay and Shadan had realized the character of his bored and sincere feelings. (Novel, 2001.198)

In the work of Askar Altai which we are considering when Ular went to his relatives, to the people of Kalmyk's clan Torgauit his relatives Shadan and sorcerer Dolay took him to the hunting. The writer depicts the sorcerer:

« It seems Dolan who already under seventy was taken specially. As he heard from Shadan, there is nothing what are not seen and not heard by Dolay. He has caught and has wrapped the unsociable hollow. Predicts by scrying bones. Does the sorcery by beating the dangyra. In this saddle of Earless bundle reeds hangs the dangyra. With his curved sword in a black bag hangs on a belt he has remained under the thick black sheepskin as covering up the skin of the back of the horse and the ground»(Novel, 2001.140).

Waking up early in the morning due to the sound of the dangyra Shadan and Ular have seen Dolay who dosing the spell around the campfire. The image of the sorcerer at that moment are depicted as: « Dolan by raising above the head rounded as a moon dangyra with the bells mounted on the sides, sometimes beats with his fingers clutching to his chest, and by foaming from the mouth makes the pishogue. The bare feet and shin which is melting above the snow are rustling»(Novel, 2001.142). In the depicting of A. Altai for the abilities of sorcerer Dolan to manage the devil and Old Nick can be proof the novel-myth's parts like these: « Even if the warm of collected to the waist saksaul is situated intolerant, not thinking himself and feeling as if to be dying Dolay is not going to stop, on the contrary as a horse perspiring slightly, the temporal artery swelling roughly, yelling as an owl voice, inviting the devils, praying to the angels, as turned into the fire surround to the crowd of demons»(Novel, 2001.143). Altai has noted that Dolay except being a sorcerer is also soothsayer. That's why in the novel-myth his soothsayer ability had

shown when he knew the tragedy of Ular and his love beforehand. He describes the moment of taking leave of Ular and sorcerer: «Sorcerer Dolay and Shadan had realized the character of his bored and sincere feelings. They had admired to the assertive personality of young man. Dolan admiringly shuddered as if he knew something... The action of young man and dark red color of the flower have scared moving the feelings.

The particular problem for what Altai A. pays attention is the destiny of the red wolfs that was in the Altai district at once. The disappearing of the red wolfs are noticeably in the memory as a monolog of the hunter man Ular who really takes care: «It is like red wolfs that lived in the Markakol... There is no offspring. If the Kazakh people who has been living near the lake go against, they was injured by bullet, scared by rifle».

In this monolog it is noticeably that the destiny of the red wolfs also made think the father of the main person Barshynbek. The writer in this story-parable increasingly the level of common tragedy depicts that this problem of the red wolfs, in the one hand is common for all Turk people, in another hand for Kazakh people. By reading this story-parable you will remember the novel of Shyngis Aytmatov «White ship». Because, in the Sh.Aytmatov and A.Altai's novels the main persons ideal is in a similar way. Differences: the inculcating this ideal to the children who just entered to the school is the grandfather Momyn shal from the novel of Sh.Aytmatov, and in the Altai A.'s novel is the boy's grandmother Bal.

The novel of Sh.Aytmatov begins from reporting that the children has two story, and one that two stories is depicting the deer considered as a mother of the clan Bugy which were decreased due to the brutality of two leg people, and the less quantity of survived deer were moved to the another place, and the novel of Askar Altai begins from the words: «Everything starts from the wolfs...».

This wolf is the red wolf. If in reality they are grey, in dreams they are red. How long the red wolf in baby's imagination». (Novel, 2001.215)

After that informing that «the grandmother Bal who lodged a wolf with a child», and makes clear it is the secret without showing to another between child and grandmother: «He has never told anything about wolf to somebody. To the imperious grandfather, to the grandmother with a silky character, even.... to a neighbor girl». (Novel, 2001.215)

The writer presents by internal opinion of child the reasons of wariness from the madness seized the mind of their peers: «Nobody will trust to it, everybody will laugh. Only he knows that wolfs are red in the whole world». (Novel, 2001.215)

It is possible to notice that in the «Altai ballad» the main person's wishing of coming back of red wolfs by one of the dreams which he had seen. In his dreams Ular standing on the one pick, animals of Altai are looking for the asylum from the rain, noticing the appearance of obstacles not giving passage. From that harsh view the situation which took the hunter's attention is described as: «Polluted, hectic acting, sinking-rising in the lake blood red wolf suddenly stumbled. So, it couldn't calm down. Twitched like a wounded leopard. The far side was lit up. Each time as the wolf was drowning the soul was in fear. Wanted to get up and run but it seemed that the foot as if stuck to the flat stones of that place and do not move.

Each time as the wolf was suffocating in dirty water he was very afraid. Suddenly, a help came from the sky. From the sky end... So, came to the billowing lake and left. Swimming as dog, with a wolf face. Big waves could not be a hindrance. The wolf was rescued. (Novel, 2001.99-100)

In our opinion, it has a big symbolic meaning of increasing the red wolf problem in Altai's own work. For thinking like that gives the basis that when this novel-myth firstly published a lot of Turk countries took their independence, and Turk ideas have increased as one of the main problem of modernity. It seems that the author by depicting the red wolfs which in one work were seen in dreams, in another work in reality, after that disappearing tries to show the enormous problems which interrupts to recover the old unity of Turk people.

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